N°. II.

FOR SEPTEMBER, 1807.

KORAH'S Seditious Conspiracy consumed. See Josephus fol. 101. *book IV. chap.* 3. *numb. chapter XVI.*

MOSES' PRAYER.

The former subject continued.

The next day the people re-assembled, to assist at the sacrifice, and to see the controversie decided amongst the competitors; neither was this assembly without some tumult; for the whole multitude were in suspence, in expectation of the event; and some of them were desirous that *Moses* might be convicted of deceit. But the wiser sort, desired to see an end of the sedition; for they feared lest the Commonwealth should be utterly ruined, if the tumult should proceed any further. The multitude likewise (being naturally desirous of novelty, and prone to speak evil of their Magistrates) were diversly disposed upon every occurrent. *Moses* sent his servants to *Abiram* and *Dathan*, to summon them to appear (accord-

ing to the accord) to attend the issue of the sacrifice. But their answer was, that they would not obey him, nor any longer permit him to assume to himself a sovereign authority over them. Which when *Moses* understood, he took divers of the elders of the people with him; and though he was established by God to command over all in general, yet he disdained not to go in person to these revolters.

Now when Dathan and those of his faction understood that *Moses* with the Nobles were coming unto them, they, their wives and children came out of their tents to wait for him resolutely, having with them also their servants, who were armed to oppose themselves against *Moses*, if so be he should offer them any violence. He no sooner drew near to them, but lifting up his hands unto heaven, he cried out with a loud voice in the hearing of the whole multitude, and prayed after this manner: "O God *(said he)* thou art Lord over all that which either "*Heaven* or *Earth*, or sea containeth; thou "art a sufficient witness to me of all mine "actions, for that I have managed all things "by thy will; and thou art he who hast "given me power to execute my purposes: "thou that always in commiseration of the "*Hebrews* hast been my perpetual help and "assistance, hear this my prayer. For "nothing that is either done, or thought,

" is hidden from thee: for which cause I
" hope thou wilt not disdain to testify and
" justify my truth, and manifest the ingra-
" titude of these men. Thou knowest,
" Lord, every thing that hath passed in the
" first years of my life; not for that thou
" hast heard it, (as a report) but for that
" thou hast seen and been present at it;
" thou knowest also all that hath happened
" to me since, nor is this people ignorant
" thereof; but because they maliciously in-
" terpret my management of affairs, be
" pleased, O my God, to give them a tes-
" timony of my innocence. At such time
" as I led a peaceable life, and that by thy
" help and my labour, and my Father-in-
" law *Raguel's* favor, I lived quietly and
" happily, I forsook the possession of my
" goods, and the fruition of my peace, to
" engage myself in these miseries which I
" have suffered for these men: and parti-
" cularly for their liberty; and now like-
" wise for their safety, I have most readily
" undertaken grievous travels. Now there-
" fore since I am grown into suspicion a-
" mong those Men, who by care and pro-
" vidence have escaped so many mischiefs
" and miseries; thou that appearedst unto
" me in that fire on the Mountain of *Sinai*,
" and vouchsafedst both to speak unto me,
" and to confirm me by the sight of mira-
" cles; who in thy name didst send me a

" messenger into *Egypt*; who hast abated
" the pride of the Egyptians, and hast giv-
" en us means to escape from their servi-
" tude; and hast humbled *Pharaoh's* pow-
" er, when we were ignorant of our way,
" by giving us a passage through the sea,
" in whose bottom afterward the *Egyptians*
" were drowned; who gavest us arms,
" when we were naked; thou madest the
" bitter water savory, and fit to be drank
" of, and in our scarcity of water, enforc-
" edst drink for us out of the bowels of
" the hard *Rock;* and when we found no
" meat on the land, didst send it us from
" the sea; Moreover (as a thing never be-
" fore heard of) affordest us meat from
" Heaven, and hast established our estate
" with admirable and holy laws; be thou,
" O Lord, my judge in all things, and my
" impartial witness, that I have not been
" corrupted by any bribe of any particular
" *Hebrew*, to favor injustice, nor suffered a
" poor man, in his just cause, to lose his
" right against a rich adversary. And now
" having administered the Commonwealth
" with all sincerity, I am called in questi-
" on for a crime, whereof I am altogether
" guiltless, as if I had conferred thy *Priest-*
" *hood* on my brother for private affection,
" and not by thy command: make it known
" that all these things are disposed by thy
" providence, and that they are not brought

" into effect by casualty, but by thy special " ordinance: and to shew that thou hast " care of the *Hebrews*, testify the same by " thy just punishment inflicted on *Dathan* " and *Abiram*, who accuse thee to be in- " sensible, and boast that thou art circum- " vented by my subtilties. But thou shalt " make thy revenge most notorious upon " the unbridled detractors of thy glory, if " they perish after no common manner, but " let the earth, which they unworthily tread " upon, open itself and swallow them up " with all their families and substance.

" By this means both thy power will mani- " festly appear unto all men, and thou shalt " leave an example to posterity, that no man " hereafter shall dare to think otherwise of " thy Majesty than becometh him; and my " *Ministry* shall be proved to proceed from " thy direction. But if those crimes be tru- " ly urged which are enforced against me, " then let the curse return and light on mine " head; and let those whom I have cursed, " live in safety. But, Lord, after thou hast " inflicted punishment upon those that dis- " turb thy people, keep the rest of the multi- " tude in peace, concord, and observation of " thy Commandments; since it is contrary to " thy justice that the innocent multitude of " the Israelites should answer their misdeeds " and suffer their punishments.

Whilst he spake these words, and intermix-

ed them with tears, the Earth presently trembled, and shaking, began to be agitated (after such a manner as the waves of the Sea are by the winds in a great Tempest.) Hereat were all the people amazed; and soon after with a dreadful noise the earth opened, and swallowed up the seditious, with their families, their tents, and all their goods; so that nothing remained of theirs to be seen. Whereupon in a moment the earth closed again, and the vast gaping was shut, so that there appeared not any sign of that which had happened.

Thus perished they all, leaving behind them an example of God's power and Judgements. This accident was the more deplorable, in that there were none of their kindred or allies that had compassion of them: so that even those that had sided with them, praised God's justice with joyful acclamations, esteeming them unworthy to be bemoaned, but to be held as the plague and perverters of the people. After that *Dathan* with his family was extinguished, *Moses* assembled all those that contended for the *Priesthood* together, committing again the election of the *Priesthood* unto God, concluding that that honour should be ratified to him, whose sacrifice was most acceptible in God's sight. For which cause the two hundred and fifty men assembled themselves, who were both honoured for the virtue of their ancestors,

and for their own abilities; with these also stood *Aaron* and *Chore*, and all of them offered with their censors before the Tabernacle, such perfumes as they brought with them; when suddenly so great a fire shone, as the like was never seen, either breaking forth from the bowels of the burning Earth, kindled in forests by the sun and winds, but such an one as seemed to be kindled by God himself most bright and flaming; by force and power whereof those two hundred and fifty (together with *Chore*) were so consumed, that there scarce appeared the least relique of their carcasses; only Aaron remained untouched, to the end it might appear that this fire came from *Heaven*. These things thus brought to pass, *Moses* (intending to leave a perpetual memory to posterity of that punishment) to the end they should not be ignorant thereof, commanded Eleazar the son of Aaron to consecrate their censors, and fasten them to the brazen Altar; that by reason of this monument, all men might be terrified, who think that the divine power can be circumvented by human policy.

☞ By calling into view the case of Zambrias [or *Jambres*] and *Korah* who withstood Moses and obstinately resisted the truth, and by observing sundry other similar cases in the holy scriptures, we may find a number of instances to prove that it is nothing new for the most Eminent servants of the Lord (while

exerting their utmost for the glory of God and well being of his Church) to be publicly accused, criminated, cursed and conspired against, by supplanters; and even by leading and influencial characters, in the visible Church; and in the mean while acting wholly under the mask of religious zeal and under the pretext of seeking the good and vindicating the rights of the people. See the case of *David* in 2 Sam. XVI. 7. Hear *Shimei* cursing him in words following: "*Come out,* "*come out, thou bloody man, and thou man of* "*Belial: the Lord hath returned upon thee* "*all the blood of the house of Saul, in whose* "*stead thou hast reigned, and the Lord hath* "*delivered the Kingdom into the hand of Ab-* "*salom thy son: and behold thou art taken in* "*thy mischief, because thou art a bloody* "*man.*"

These things are recorded for examples, and ought to be observed, as such, by every child of wisdom, in the opening of the Millennium Church; for doubtless many instances of a similar nature will happen, in the church, at about the time of the first breakings forth of Divine light to bring forward the latter-day pleasures. Notwithstanding, the Lord will effect his own wise and good purposes, in the emancipation of his church, from Egyptian darkness and bondage, in due time and every enemy who may attempt to effect a rival, even as those supplanters and

conspirators were, shall be disappointed and sink into shame and confusion at last.

There must be another book opened; which will be a book of *Life* to the church.

The Old Testament was opened, by divine inspiration, for the first dispensation—the New Testament, containing the substance of the old, for the second *Dispensation*, and a third book, containing the substance of the New Testament, must be opened, by divine light, (or the brightness of his coming) for the third *Dispensation*.

Calvin and *Luther* effected no real reformation, but rather *Adulteration*, in *Theology:* though through them was opened a door for such reformation.

The church has been sinking ever since the commencement of her decline, until her adulterated system has now almost run out; and if a third book was not opened, by divine revelation and divine inspiration,—the whole world would sink into infidelity and the visible church of Christ be lost out of the world: but the Lord will not suffer *this*, therefore, a *Third* BOOK must be opened: which will be a BOOK or LIFE to the *Church*.

A

SUMMARY

OF THE

LAW OF NATURE,

Contained in seven precepts, said to be the seven precepts of the sons of Noah; called the

NOAHCHIDES.

3 { 1st. Not to commit Idolatry.
2nd. Not to Blaspheme.
3rd. To appoint just and upright judges: that justice may be maintained, and impartially administered to all.

4 { 4th. Not to commit Incest.
5th. Not to commit Murder.
6th. Not to rob, or Steal, &c.
7th. Not to eat a member of a living creature.

The three first of these are the three grand leading principles in the religion and government of God as revealed and clearly held forth in both law and gospel (or Mosaic and christian dispensations.) But how shall we determine (by what rule) in what Idolatry, Blasphemy, true justice with an impartial administration thereof, consists?——this now re-

mains for investigation, to be answered: in order to which it is requisite to have a proper acquaintance with divine truth: because the fundamental principles of sound ethics are all founded in the pure theology.

It then, of course, follows that no man can be a sound and good politician without a proper acquaintance with the true doctrines of the divine word, and that all his qualifications can be no more than in proportion to such acquaintance.

N. B. For any man to assume the exclusive rights and prerogatives of God is blasphemy.

Sovereignty and its inseparable connections are the exclusive rights and prerogatives of Emanuel and he who assumeth these is a usurper and assumeth the seat of God.

THE COMMANDMENT.

CONTAINED IN

TEN PRECEPTS

As related by Flavius Josephus.

1. That there is but one God, who is only to be worshipped.
2. That no image of any creature is to be adored.

3. That no man ought to swear rashly by the name of God.

4. That the seventh day is not to be prophaned by any work.

5. That father and mother ought to be honoured.

6. That we ought to abstain from murther.

7. That adultery is not to be committed.

8. That no man ought to steal.

9. That false witness must not be born.

10. That no man ought to covet any thing that belongs to his neighbour.

PHENOMENON

OF THE

HEAVENLY HOST

IN

NORTH-CAROLINA.

7th October, 1806.

The RALEIGH REGISTER, by this day's mail, furnishes the following account of an EXTRAORDINARY PHENOMENON, which actually appeared to a number of peo-

ple in the county of Rutherford, North Carolina. It was made in the presence of David Dickie, Esq. of said county, Jesse Anderson, and the Rev. George Newton, of Buncombe, and Miss Betsey Newton, of Georgia. We present it to our readers under the impression, that their judgment on this marvellous appearance, will be equally, if not more correct than ours.

Rep. Advocate.

Patsey Reaves, a widow woman, who lives near the Apalachian Mountain, declared, that on the 31st July last, about six o'clock P. M. her daughter Elizabeth, about 8 years old, was in the Cotton-field about 10 poles from the dwelling house which stands by computation 6 furlongs from the Chimney Mountain, and that Elizabeth told her brother Morgan, aged 11 years, that there was a man on the mountain—Morgan was incredulous at first; but the little girl affirmed it, and said she saw him rolling rocks or picking up sticks, adding that she saw a heap of people. Morgan then went to the place where she was, and calling out, said that he saw a thousand or ten thousand things flying in the air. On which Polly, daughter of Mrs. Reaves, aged 14 years and a negro woman ran to the children and called to Mrs. Reaves to come and see what a sight yonder was. Mrs. Reaves says, she went about 8 poles towards them, and without any sensi-

ble alarm or fright, she turned towards the Chimney Mountain, and, discovered a very numerous croud of beings resembling the human species; but could not discern any particular members of the human body, nor distinction of sexes; that they were of every size, from the tallest man down to the least infants; that there were more of the small than of the full grown, that they were all clad with brilliant white raiment, but could not describe any form of their raiment; that they appeared to rise off the side of a mountain south of said rock, and about as high, that a considerable part of the mountain's top was visible above this shining host that they moved in a northern direction and collected about the top of the Chimney rock. When all but a few had reached said rock, two seemed to rise together, and behind them about two feet a third rose. These three moved with great agility towards the croud and had the nearest resemblance to men of any before seen. While beholding these three, her eyes, were attracted by three more rising nearly from the same place, and moving swiftly in the same order and direction. After these several others rose and went towards the rock.

During this view, which all the spectators thought lasted upwards of an hour, she sent for Mr. Robert Seircy, who did not come at first; on a second message sent about fifteen

minutes after the first, Mr. Siercy came ; and being now before us he gives the following relation, to the substance, of which Mrs. Reaves agrees.

Mr. Siercy says, when he was coming, he expected to see nothing extraordinary, and when come being asked if he saw these people on the mountain he answered no ; but looking a second time he said he saw more glittering white appearances of human kind, than ever he had seen of men at any general review ; that they were of all sizes from that of men to infants ; that they moved in throngs round a large rock, not far from the Chimney rock ; they were about the height of the Chimney rock and moved in a semicircular course, between him and the rock, and so passed along in a southern course between him and the mountain, to the place where Mrs. Reaves said they rose ; and that two of a full size went before the general crowd about the space of 20 yards : and as they respectively came to this place, they vanished out of sight, leaving a solemn and pleasing impression on the mind accompanied with a diminution of bodily strength.

Whether the above be accountable on philosophical principles, or whether it be a prelude to the descent of the Holy City, I leave the impartial curious to judge.

GEORGE NEWTON.

P. S. The above subscriber has been in-

formed, that on the same evening, and about the same time in which the above Phenomenon appeared, there was seen by a gentleman of character, who was several miles distant from the place, a bright rain-bow apparently near the Sun, then in the west where there was no appearance of either clouds or rain but a haze in the Atmosphere. The public are therefore at liberty to judge whether the Phenomenon had any thing supernatural in it or whether it was some unusual exhalation of moist vapor from the side of the mountain, which exhibited such an unusual rain-bow.

G. N.

From the Herald January 12th 1801.

PHENOMENON.

On Wednesday evening last, between 8 and 9 o'clock a very extraordinary light burst forth from the southern Hemisphere which continued about 8 seconds illuminating the Atmosphere equal to meridian sunshine: the light was succeeded by a rumbling hollow noise, for the space of several minutes, resembling the sound of carriages over a bridge. —A gentle trepidation was felt by some.— The evening was extremely foggy, with some rain, wind at S. W. We find the following account of the Phenomenon published in the Fayette Gazette. (Pennsylvania.)

Viz.

On Wednesday evening last, about 8 o'clock the Atmosphere being cloudy, and the night very dark, an extraordinary glare of light, which arose near the southern horizon and illuminated the whole Atmosphere, for the space of about five seconds; and which in about 4 1-2 minutes after, was succeeded by an explosion similar to a discharge of a large cannon at a distance; which considerably shook the houses, and kept the windows and door latches in continual trepidation, for the space of about 20 seconds. The nature and cause of this strange phenomenon, we must leave to the naturalists and Philosophers to explain.

{ The light was witnessed here though we were not so sensible of the shock. }

☞ This extraordinary *Phenomenon* was visible throughout America:—It happened on the evening of the 7th day of January, 1801 being wednesday evening:—the day had been rainy and the night cloudy and very dark.

Some say it happened exactly at 7 o'clock.

EXTRAORDINARY

SIGNS EXHIBITED;

PRECEDING

THE

DESTRUCTION OF JERUSALEM.

See Josephus B. VII. C. 12.

Speaking of the Jewish Church, in an adulterated situation; (says Josephus.)

These miserable people were thus easily persuaded by impostors, who abused the name of God; yet would they not believe, nor give any ear or regard unto certain tokens and signs of the ruin of their city: but as it were, blinded, neither having eyes nor souls, they counterfeited themselves not to see what God foreshewed them. One while there was a comet in form of a fiery sword, which for a year together hung over the city. Another time, before the first revolt and war, the people being gathered together to the feast of unleavened bread (which was the 8th day of April) at the ninth hour of the night, there was so much light about the altar and temple, as though it had been bright day; and it remained half an hour: this the igno-

rant people interpreted as a good sign; but they that were skilful in holy scripture, presently Judged what would ensue before it came to pass. At the same festival, a cow led to be sacrificed at the altar, brought forth a Lamb in the midst of the temple: and the inner gate of the temple, on the East-side, being of massy brass, and which at night had always at least twenty men to shut it, and was bound with Locks of Iron, and barred with bars, the ends whereof went into mortice holes in the stones on either side the door (the foresaid stones being on each side one whole stone) was seen at the first hour of the night to open of its own accord: which being presently related to the Magistrate by the keepers of the temple, he himself came thither, and could scarcely shut it. This also to the ignorant seemed a good sign, as if God opened to them the gate of his blessings, but the wiser sort Judged, that the defence of the temple would fail of its own accord, and that the opening of the gate foretold, that it should be given to the enemies, and that this sign signified desolation.

A little while after the feast-days, on the one and twentieth day of *May*, there was seen a vision beyond all belief; and perhaps that which I am to recount might seem a fable, if some were not now alive that beheld it, and if that calamity, worthy to be so foretold, had not ensued. Before the sun-rise, was

seen in the air all over the country, chariots full of armed men in battle array, passing along in the clouds, and begirting the city. And upon the feast-day called *Penticost*, at night, the Priests going into the inner temple to offer their wanted sacrifice, at first, felt the place to move and tremble, and afterward they heard a voice which said, "*Let us depart hence.*" And that which was most wonderful of all, one *Jesus* the son of *Ananus*, an ordinary peasant, four years before the war began, when the city flourished in peace and riches, coming to the celebration of the feast of tabernacles, in the temple at *Jerusalem*, suddenly began to cry out *thus* "*a voice from the east; a voice from the west; a voice from the four winds; a voice against JERUSALEM and the temple; a voice against men and women newly married; a voice against all this people:*" and thus crying night and day; he went about all the streets of the city, some of the best quality not able to suffer words of so ill presage, caused him to be taken and severely scourged; which he endured without speaking the least word to defend himself, or to complain of so hard treatment; but he continued repeating the same words. The *Magistrates* then thinking (as indeed it was) that the man spake thus through some divine motion, led him to *Albinus*, General of the Romans, where being beaten till his bones appeared, he never entreated

nor wept, but as well as he could, with a mournful voice he cried, "*wo, wo to Jerusalem.*"

Albinus asked him what he was, and whence, and wherefore he said so? but he made him no answer. Yet he ceased not to bewail the misery of *Jerusalem* till *Albinus* thinking him to be out of his wits, suffered him to depart:—after which, till the time of war, this man was never seen to speak to any one: but still without ceasing he cried, "*Wo, wo to Jerusalem.*" Neither did he ever curse any one, though every day some one or other did beat him; nor did he ever thank any one that offered him meat. All that he spake to any man was this heavy prophecy. He went crying, as is said, chiefly upon holy-days; doing so continually for the space of seven years and five months: and his voice never waxed hoarse nor weary, till in the time of the siege, beholding what he fortold them, he ceased; and then once again upon the walls, going about the city, with a loud voice he cried, "*Wo, wo to the city, temple and people;*" and lastly, he said, "*Wo also to myself.*"—Which words were no sooner uttered, but a stone shot out of an engine smote him, and so he yielded up the ghost, lamenting them all.

If any one diligently consider all these things, he will find that God hath a care of

mankind, and doth foreshew betime what is most expedient for them, and that they thro' their own madness, voluntarily perish in their wickedness. For the Jews, when the Castle *Antonia* was taken, made the temple four-square: notwithstanding that it was written in the holy scripture, that the City and Temple should be taken, when the Temple was made four-square. But that which chiefly incited them to this war, was a doubtful prophecy likewise found in the Holy scriptures: That at the same time one in their dominions should be *Monarch* of the whole world; and many wise men were deceived in their interpretation, making accounts that he should be one of their own nation; but indeed thereby was foretold *Vespasians Empire:* who was created Emperor in Judea. But, interpretations go by fancy.

Thus the Jews interpreted some of the signs as they pleased, and at others they laughed, till by the ruin of their country, and their own woeful overthrow, their error was discovered to them.

FURTHER EXPLANATIONS

OF THE

URIM AND THUMMIM.

EXPLANATION, AS GIVEN BY BAILEY.

See article URIM.

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URIM and THUMMIM,

Heb. i. e. *Lights* and *Perfections Urim* signifies lights or explanations; which, as some say, were the ancient teraphims or little human figures; which the priest carried hid in the fold of his robe or gown, and by which he answered the questions of the Jews!

The Thummim signifies *perfections*, and is by the septuagint translated *Truth*.

There was, as *Diodorus Siculus* says, a like ceremony much in use with the Egyptians; whose principal minister of Justice carried an image of precious stones about his neck, which was called *Truth*.

We know nothing certain concerning them, but that they were a sort of ornaments belonging to the habit of the High-priest, by which he gave oracular answers to the peo-

ple. The high-priests of the Jews consulted God in the most important affairs of their commonwealth, and received answers by the urim.

Others take them to be the twelve precious stones in the breast-plate of the *High-priest*; which shone like a flame of fire.

EXPLANATION,

AS GIVEN BY BUTTERWORTH.

See article Thummim.

Urim and *Thummim*, signify *Light* and *Perfection*; or the *Shining* and the *Perfect*. According to St. Jerome, *Doctrine* and *Judgment*. The seventy; declaration or manifestation, and truth. There are various conjectures about the urim and thummim, whether they were the stones in the *High-priest's* breast-plate or something distinct from them; which it is not worth our while to enquire into, since God has left it a secret.

It is evident that the *Urim* and *Thummim* were appointed to enquire of God by, on momentous occasions; * and continued in

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* *Strange indeed, after all this, that God should leave it a secret, not worth our while to enquire into! In this I shall take liberty to differ with Butterworth and others.*

ase (as some think) only till the building of Solomon's *Temple*: and all conclude, that *this* was never restored after its destruction.‡

See Exodus XXVIII. 30. Levit. VIII. 8. Deut. XXXIII. 8. Ezra II. 63. Neh. VII. 65.

☞It is impossible for us to know any thing of the existence, attributes, properties, nature, disposition, will or operations of *Divinity*, any other *way*, than by visible *Agency* and although all real *Divinity* is immutable, in its own nature, all visible *Agency* is mutable.

As all true and real divinity is comprised in the *Urim*, even so, all the visible agency of God is contained in the *Thummim*. The *Urim* is composed of the *Seven Lights* and the *Thummim* of the *Five Perfections* of the divine word:——these *together* make the real SIGN of the son of man in the church and the true breast-plate of every genuine subject of the invincible empire.

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‡ *The Urim and Thummim must be restored and exhibited to the true Israel, before the new and spiritual TEMPLE can be built; because, it is the foundation and top stone of the same.*

THE SEVEN PARTS OF THE URIM,

OR

DIVINE STANDARD,

EXEMPLIFIED

IN NATURE.

1st. The universal principle of united affection, or attraction, (by some called sympathy) in which is contained the essence of all natural good, in the bosom of nature concealed, till rendered visible by natures laws.

2nd. The economy of nature.

3rd. The authority of nature, or irresistible force of the elements in producing their necessary and inevitable effects in their own order.

4th. The intrinsic and extrinsic uniformity and beauty of nature.

5th. The equity of nature.

6th. The beneficence of nature.

7th. The congruity of nature.

1

Come learn the lessons nature teach,
Let reason hear her soundly preach,
Her wholesome dictates free receive,
Her light will teach thee how to live.

2

'Tis God, this book did give to man,
To learn him how *his* Name to scan;
Sound ethics here are freely taught;
Nor better doctrine ere was bought.

3

Kind nature's school is free for all,
Let reason listen at her call,
Her *voice* attend and strict give heed,
She doth to highest pleasures lead.

A. M. S. 4th March 1800.

A

QUESTION

Answered.

To the Editor of the Millennium Messenger

SIR.

As we find you an advocate for the *Millennium* and as Mr. *Lorenzo Dow* appears to be no less so, it would be a satisfaction, to some of your readers, to know your opinion concerning him?

REPLY.

No. 1. Whether this question proceeds from sincere and good motives, or from such as induced the lawyers to propose questions to our Saviour in order to tempt him, is best known to the proposer.——Be that as it may, the following is intended as an

ANSWER.

No. 2. I think *Lorenzo Dow* to be a good and gracious man and a real servant of the *Lord Jesus Christ:* notwithstanding, as all good and gracious men are not infallible, but liable to err in judgment, I am not disposed to accede to all his doctrines because I believe him to be a good man; and altho' I firmly believe him to be faithfully engaged in doing his part of the work of God, in the opening of the Millennium.

No. 3. I believe his chief business, as a messenger of the Lord, consists in exposing the absurdities of calvinism.——The Lord gives to all his servants, severally, their own proper work; and qualifies each to fill his own proper station. In things therefore, (like the several members of the body) which do not immediately concern *that* station, they may be wanting: but, the whole *together* will compleat the *Agency*.

No. 4. LORENZO DOW, in his writings, holds punishment as being requisite in order to make satisfaction to divine justice for an infinite offence. &c.

No. 5. Under this head, I would ask him three simple questions.

1st. How can an infinite and unchanging God (strictly speaking, without figure) be offended? or incensed? or in any way affected by creature actions?

2nd. How can the unchanging *Attribute*,

(Justice) be dissatisfied? and admitting it ever was dissatisfied and needed satisfaction, what kind of satisfaction or amends could punishment, misery or distress, make to infinite and unchanging *Love*, or to the infinite and unchanging attribute *Justice?* These might gratify the feelings of a revengeful *being*, who had been offended, provoked, injured or incensed by a worm like himself; but how could any kind of torture or distress, inflicted, satisfy a God, who is always in one mind and never can change? Nor can he be affected or injured by any of his creatures.

3rd. How could a dissatisfied God be a happy God? or can any thing done among creatures make him more, or less, happy at one time than another? All punishment farther, or any other way, than for a less evil to be used to prevent a greater, or where a good *end* is not kept in view is contrary to the nature of true justice; because a suppression of evil and the promotion of happiness is the chief design or ultimate of real justice.

No. 6. *Revenge* and punishment by way of *retaliation* is evidently, contrary to the nature of God, or divine love; and every thing that is contrary to the true nature of God must be contrary to divine truth. His nature is the only infallible standard of all truth and right.

No. 7. The doctrines of appeasing divine wrath and of making divine satisfactions. &c. &c. (in my opinion) are all inconsistent with the true belief of a God.——A denial of the true nature of the divine attributes is nothing less than a denial of the real *Being* of the *Father*, and (strictly speaking) amounts to atheism.

No. 8. Man has injured himself by departing from *Justice*, but divine justice, or the divine law, never has been in any degree, injured: nor yet has God been, ever, in any degree dissatisfied; or less, or more angry or satisfied than he now is: for he now is and ever will be the same that he always was, without the least variation or change whatever. He is God and not a creature.

No. 9. By the wrath of God, we are to understand his *aversion* to sin and the sinful character, and certain it is that he has no less of this kind of *wrath* (or *aversion*) *now* than he had before Christ suffered; how *then*, did Christ appease (or make less) the divine wrath?

No. 10. The doctrine of divine satisfactions and that of *Penal* inflictions annexed

of God, to the eternal law ‡ are alike absurd and unworthy of the christian's belief.

No. 11. If misery and death compose a *divine Penalty*, how came misery to be the natural effect of *Sin;* and how came the devil to have the power of death? and if misery and death (as a *divine Penalty* annexed by Jehovah to his holy law) came from God, with what propriety could *Christ* oppose it, or undertake to deliver the criminal from under it? and with what propriety could the Son of God undertake to rescue sinners from its power and to destroy it under an idea of its being an *enemy*, and a work of the devil?

No. 12. If God inflicted misery and death upon us, by way of *retaliation* and *penalty*, what injury has sin and the devil brought upon us, otherwise than to induce God to inflict that distress upon us, on ac-

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☞*Who is to execute such divine penalty. God or the Devil?*

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‡ By the *eternal* LAW, we are to understand a system of divine principles; neither created or made, but, which existed by natural necessity in, and co-eval with, the nature of God; and which are as selfexistent, eternal and unchanging, in their true nature, as is the real nature of all the divine Attributes. *This* is the *Moral* LAW.

count of our base conduct, which otherwise he would not have done ?——Thus shall we make God the active punisher ; being affected and induced thereto by the sinful actions of his creatures, contrary to what he would have done, had they not *thus* sinned.

No. 13. Here we must necessarily loose sight of the divine *immutability* or see a great clashing.

No. 14. Alas, for the christian Church ! her adulterated system has run her almost aground ; she has become so adulterated and her doctrines so corrupted, that she is now almost swallowed up in idolatry ; and but little more remains, of her, than the mere name.

THE EDITOR.

MARIETTA, August 1807.

N. B. The unscriptural doctrine of Christ's merits, &c. as commonly used, is of a piece with the doctrine of a plurality of Gods :—it is only the old *Popish* doctrine a little refined :—the doctrine of Christ's purchasing salvation and meriting the divine favour and benefits for us, of his father, is a part of the same scheme, and the *whole* is founded on the belief of more divinities than one : and together do but make up a system of *Idolatry*, a little more refined and improved than was used among other Idolators.

No. 2. The whole system is calculated to disgrace the eternal father, by charging him with a disposition contrary to his *Nature*; and at the same time is a pointed denial of his immutability. As tho' he was filled with anger, hatred and revenge and had a disposition rather to do us an injury than a kindness, until God the son pacified his anger, *prevailed* on him to become reconciled, and satisfied his incensed, retaliating and revengeful disposition, by enduring his wrathful displeasure in our place and stead; until the enmity, dissatisfied temper, malice, and revengeful feelings, of the unchanging Father, was fully and entirely appeased and satisfied towards us the offenders: and thus by the merits and kindness of God the son, God the father (who was our enemy and would have done us an eternal injury) is prevailed on and induced to accept of us; to love us; to exercise mercy towards us;—to save us;—to afford us divine benefits and again to become our self-existent, eternal and unchanging *Friend* and *Benefactor*.

No. 3. But *thanks* be to the co-equal God the son for *this* in the first place; for had it not been for the inducing and prevailing merits of God the son, *God* the *Father* would have been our eternal enemy and would have done us an eternal injury: secondly, thanks be to *God* the *Father*, for accepting of his son and for condescending to be prevailed

on and induced, by the merits of God the son, to be gracious to us, to love us and to exercise his kindness and beneficence towards us, on account of what Christ has done and for his sake; which otherwise he never would have had a disposition to do. *Thirdly* thanks be to God the *Holy Ghost*, who on Christ's account and thro' his atoning, (or satisfying and appeasing) merits, makes an application of all these things to our poor perishable-immortal souls; whereby our never-dying immortal souls, are saved from death, and from perishing.

Strange stuff! Strange stuff!
Strange stuff!!

No. 4. Notwithstanding, such is the doctrine of the day:—and such the common faith of the christian church at this time.

No. 5. May the Lord pity the people called christians. Surely they are the blind led by the blind.

No. 6. Is it any wonder there are so many sensible men who have renounced the thing called christianity? The professed deist has a much more consistent and noble idea of the deity.

REASON.

AN APOLOGY.

No. 1. The Editor is aware of some objections that may, by some sort of people, be advanced against the filling up of the

fore part of this work with extracts from other authors, &c. (say they) "*it is for want of original matter.*"

No. 2. The Editor can assure the reader this is not the case; but as the design of this work is the promotion of divine knowledge, as what was written aforetime was written for our instruction, as the scriptures give us but a very imperfect account of those circumstances, as but few can have access to Josephus and as those *extracts* contain eminent examples, which afford lessons of much valuable instruction, well suited to the introductory state of the Millennium, it appeared highly necessary they should have a place in this work; and the nature of the instructions, therein contained, clearly shews that the fore part of this work was the most suitable place for them.

No. 3. Those who are acquainted with the editor well know he is not fond of borrowed knowledge; notwithstanding, he is ever happy to embrace every means, and to direct his attention to every example whereby he may receive divine instructions or gain real knowledge.

No. 4. The reader may rest assured, that the balance of this work, shall chiefly consist of original *Pieces.*

AN

ADDRESS.

No. 1. We shall now enter immediately on the subject of the Millennium.—— That such a glorious and happy time will come and be established among men, the best informed and most eminent characters, among all denominations, for many centuries past have been and yet are, well agreed: therefore, as it is already established, by universal consent, further arguments to prove *this* would be unnecessary.

No. 2. Our chief business then, in this work, will be to prove that the glorious time has now commenced its openings; that the system of doctrines and principles peculiar to the millennium are now brought forward or exhibited.

No. 3. For any man to say, "I know it from the Lord," will answer no purpose; the query at once arises (among free-men, who are determined to judge for themselves) "how do you know it from the Lord? "what evidence have you? if you are ever "so good a man you are still as liable to be "deceived as other men."

No. 4. "And again, suppose you "have ever such good evidence, so as